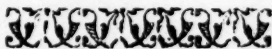


A short Catechisme
for Houholders,
with praers to the same
adioyning.

By Isaac Iaggard
Psal. 34, 11.

*Come yee Children, hearken
unto me, I will teach you the
feare of the Lord.*



Printed by Isaac Iaggard.
1627.

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A brieſe Catechiſme,

containing a declaration of the true way to life euerlaſting. Very meete to be knowne of euery one, before they be admitted to the Lords Supper.

Queſtion.



What is the chiefest thing which euery one ought to bee moſt carefull of as long as they liue?

An. Euery one ought to bee moſt carefull of theſe two points.

First and chiefly how he can bee ſaued in the day of iudgement, beſore Gods iudgement ſeate, and ſo b
come to life euerlaſting. a
Mat, 16, 26,
1, Pet, 1, 9.

Secondly, how to c liue according to Gods holy will, during our life. In b
Mat, 6, 33.
& 25, 34. the which two pointes wholly ſan-
deth the glory of God, ſo much as of c
Luke 1, 7
75. man ought to be ſought for.

Que. How can we know this, how we are diſcharged before gods iudg-
ment ſeat? E ph, 1, 4.
& 2, 10.
1, Pet, 1, 37.

An. We can neuer know how we be diſcharged before the Iudgement ſeat of God, vntill ſuch time as

A briefe Catechisme

we know our own a miserable estate by reason of the greatnes of our sins and the horrible punishment, which we deserue for them.

Que. How dost thou know the greatnes of thy sin, and the horrible punishment due to the same.

An. The greatnesse of my sin, and the horrible punishment thereof, I know by the a Law of God, b rightly vnderstood, the sum whereof is contained in the ten Commandements.

Que. Rehearse the ten Commandements.

An. God spake all these words, and said, I am the Lord thy God, which brought thee out of the Land of Egypt, out of the house of bondage.

I **T**hou shalt haue none other gods but me.

Exod.20.1.

2 Thou shalt not make to thy selfe any grauen image, nor the likenes of any thing that is in heaue above, nor in the earth beneath, nor in the water vnder the earth, thou shalt not bow downe to them nor worship them : For I the Lord thy God, am a iealous God, and visit the sins of the fathers vpon the children, to the third and fourth

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for Houſholders.

fourth generation of them that hate me,
& ſhow mercy unto thouſands, in them
that love me, & keepe my cōmadements.

3 Thou ſhalt not take the name of the
Lord thy God in vaine: for the Lord will
not hold him guiltleſſe, that taketh his
name in vaine.

4 Remember thou keepe holy the Sab-
bath day, ſix daies thou ſhalt labour and
doe all that thou haſt to doe. But the ſea-
uenth day is the Sabbath of the Lord thy
G O D. In it thou ſhalt do no manner of
worke, thou and thy ſonne, and thy daugh-
ter, thy man ſervant, & thy maid ſervant,
thy cattell and the ſtranger that is within
thy gates. For in ſix daies the Lord made
heaven and earth, the Sea, and all that in
them is, & reſted the ſeuenth day, where-
fore the Lord bleſſed the ſeuenth day, and
hallowed it.

5 Honour thy Father and thy Mother
that thy daies may be long in the Land
which the Lord thy God giueth thee.

6 Thou ſhalt do no murder.

7 Thou ſhalt not commit adulterie.

8 Thou ſhalt not ſteale.

9 Thou ſhalt not beare falſe witneſſe
againſt thy neighbour.

A brieſe Catechiſme.

10 Thou ſhalt not comēt thy neighbours houſe, thou ſhalt not comēt thy neighbours wife, nor his man ſervant, nor his maide, nor his Oxe, nor his Aſſe, nor any thing that is his.

Que What is the firſt commandement?

An. 1 Thou ſhalt haue no other Gods but me.

Que What is the meaning of this commandement?

An. The Lord God ſtraightly chargeſh vs in the firſt commande-
ment, that we worſhip God alone,
^a Phil. 3, 7. 8. which worſhippe ſtandeth in ſoure
^b Mat. 10, 37. points: Firſt, that we a loue God a-
bove all. Secondly, that we b feare
Mal. 1, 6. God above all. Thirdly, that we
Mat. 10, 28. make our Prayers to c none but vn-
^c Rom. 10, 13. to God. Fourthly, that we acknow-
^d Pſal. 35, 6. & ledge God alone to be the guider and
115, 3. & 45. governour of all things e of whom
15. & 95, 4. 5 we receiue all the benefits that wee
^e Lam. 1, 17. haue, and therefore, that f wee truſt
and ſtay vpon him alone.

Ier. 17, 5, &
48, 7.

Eſa, 31, 2

Que What is the ſecond com-
mandement?

An. 2 Thou ſhalt not make to thy ſelfe
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any graven Image, nor the likenes of any thing that is in heauen above, nor in the earth beneath, &c.

Que What is the meaning of this commandement.

An. In this second commaunde, ment be contained thre things.

First, that we should not a thinke God to be like either man or woman or any other thing, & therfore that we make no Image of God in any case.

Secondly, that we make no image of any other thing, eyther to b^u worship the Image it selfe, eyther God, Saint, or Angell by the Image, nei ther yet to this end, to be the c better put in mind of God by the Image.

Thirdly, that we worship not God in any other d outwarde worship, according to our owne fantasies, but c as God commaundeth vs in his word.

Que What is the third commandement?

An 3. Thou shalt not take the name of the Lord thy God in vaine.

Que What is the meaning of this commandement?

An God chargeth vs in this third

A 4 com-

Deu, 4, 15.

16, 17, 18.

Act, 17, 29.

Ioh. 1, 18.

1, Tim, 6, 1.

b

Leu. 26, 1.

Exo, 34, 14.

Deu, 4, 23.

1. Ioh, 4, 19.

Esa, 40, 18.

25, & 46, 5.

Psal, 97, 7.

& 106, 36.

Esa, 44, 17.

Dan, 3, 18.

c

Abz, 2, 18.

Ier, 10, 8, 14

15,

d

Ioh. 4, 23, 24

Mat, 15, 9,

Esa, 29, 13.

14. c

Deut, 12, 13

& 5, 32, 33,

Pr ou, 3, 6

I. Iua, 1, 7,

Apoc, 2, 2

18, 19

A briefe Catechisme

commandement, these three things.

a First, that we vse with a most high
 Deut. 28, reuerence the name of God whenso-
 58, 59. euer we epyther speake or thinke vpon
 Psal. 8, 1. him.

b Secondly, that we neuer blas-
 Deu. 28, 10 pheme the name of God, by b Conti-
 Esa. 12, 17. nung, Witch-craft, Sozcery, or Char-
 18, 19, &c. ming, or any such like: neither by cur-
 Mar. 25, 34. sing or banning.
 35, 36, 37, 3.

d Thirdly, that we neuer c sweare
 Iosh. 12, 12, by the name of God, in our common
 2 Cor. 1, 25 talke, although the matter be neuer
 & 11, 31. so true: but onely where the d glozie
 of God is sought, or the saluation of
 our Brethren, c or else before a Ma-
 gistrate in witnessing the truth, when
 we are thereunto lawfully called.

In which causes we must f onely
 sweare by the name of GOD. But
 as for Saints, Angels, Knde,
 Boke, Crosse, Masse, or any other
 thing, we ought in no case by them to
 swear.

Que. What is the fourth comman-
 dement?

**4 Remember that thou keepe holy
 the Sabbath day.**

Que

for Household.

Qu. What is the meaning of this commandement?

An. The hallowing of the Sabbathday, is to rest a from our labors in our caking: and in one place to assemble our selues together, and with feare and reuerence, to heare, mark, and b lay vp in our hearts, the word of God c preached vnto vs: to d pray altogether, that which wee e vnderstand with one consent. And at the times appointed, to vse f the Sacraments in faith and repentance, and all our life long, to g rest from wickednesse, that the Lord by his holy Spirit, may worke in vs his good work, & so begin in this life the everlasting rest.

Que. What is the first commandement?

An. 5. Honour thy Father and thy Mother.

Que. What is the meaning of this commandement?

An. The meaning of the first commandement is, that wee should honour, that is to say, loue, feare, obey, and releue our Parents, or any other

a Deu, 5, 14

b Exo, 16, 26

c Mat, 13, 23,

d Acts 20, 7

e & 15, 22, &

f Mat, 18, 19

g 1, Cor, 14, 16

h 17, c

i 1, Cor, 14, 16

j 17, f

k 1, Cor, 11, 33

l 34.

m Acts 1, 42

n & 20, 7

o g

p Nam, 29, 7

q Heb, 4, 9. 10

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A briefe Catechisme

b other that are vnto vs in their Steele,
 Exo, 22, 18. As our **b** Princes, Rulers, and Ma-
 Ro, 13, 1, 2, gistrates, **c** our Pastours and Tea-
 Titus, 3, 1, chers, our **d** Maisters, and all other
c which are aboue vs, in any calling.
 Heb, 13, 17. placed by **G A D**, **e** the Aged and
 1, Thes, 5, 12. gray-headed: and that all Superiours
 13. **d** shew themselues indée Parents,
 Eph, 6, 5. 6. 7. in f defending and guiding their infe-
 Tit, 2, 9, 10. rious.
e

f **Que.** What is the sixt commande-
 Col, 3, 21. ment ?

An. 6. *Thou shalt do no murther.*

Que. What is the meaning of this
 Eph, 6, 4, commandement ?
 9. &c.

a **Ans.** First, the Lord God forbid-
 Gen, 9, 6. deth vs in the first commandement,
 Deut, 5, 17. all a killing, **b** fighting, and **c** quar-
brelling, all **d** reproches, mockes, and
 Mat, 5, 38, 39. taunts
c

d Secondly, he forbiddeth all killing
 Leu, 19, 14. in heart, that is, **e** all anger and ma-
 17, 18. **c**lice, **f** all desire of reuenge.
 Mat, 5, 21, 22

1, Iohn, 3, 15. Thirdly, on the other side he com-
fmaundeth vs to preserve life by exer-
 Prou. 20, 22. cising g the works of mercy and com-
gpassion towards our Brethren, yea,
 Mat, 25, 33. euen toward our enemies.
 Esay, 58, 7.
 Eze, 18, 7,

Fourth-

for Houſholders.

Fourthly, to loue one another inwardly in heart, as our ſelues : yea, euen our enemies, and them that hate vs.

Queſt. What is the ſeauenth commandement ?

An. *Thou ſhalt not commit adultery.*

Que. What is the meaning of this commandement ?

An. Wee are forbidden in this ſeauenth Commandement, firſt, all Adultery, Fornication, and all other vncleanneſſe in our bodies.

Secondly, all vnpure thoughts, and luſts of the heart.

Thirdly, all other things which might intice to ſuch vncleanneſſe as all vnchaſt behaviour, filthy talke and Songs, wanton apparell, lewd and idle paſtimes, gluttony, drunkenneſſe, houſes of open whozedome, and what ſoeuer elſe may allure vs to vncleanneſſe.

Fourthly, on the other ſide, he commandeth vs to keepe our bodies and ſoules chaſte and pure, as Temples of the holy Ghoſt. Or if the giſt of Chaſtity bee not given vs, then to

uſe

A brieue Catechisme

Use the lawfull remedy appointed by
God, which is marriage.

Que. What is the eight commandement?

An. 8. *Thou shalt not steale.*

Que. What is the meaning of this commandement?

An. In this eight commandement the Lord GOD forbiddeth all a stealing and robbing in outward deeds. Secondly, he forbiddeth all b stealing in heart: that is all desire of any mans goods wrongfully.

Thirdly, hee forbiddeth c all false and wrongfull dealing.

Fourthly, on the other side he chargeth vs that we be content with the portion of goods which the Lord giueth vs, to d apply our selues in our vocation & calling, to get our own liuing, & liue of that which is our own, and also to be helpfull vnto others.

Que. What is the ninth commandement.

An. 9. *Thou shalt not beare false witness against thy neighbour.*

Que. What is the meaning of this commandement?

Aun.

^a
Leu. 19, 11

Deu. 5, 19.

^b

Eph. 5, 3

Col. 3, 5,

Phil. 62, 10

& 15, 3, 5

Zach. 8, 17.

Mic. 2, 1, 2

Acts 20, 33.

^c

1. The 1, 4, 6

Exo. 22, 21

22

Deu. 10, 17.

18, 19, & 2

14, d.

Pro. 27, 27.

1, Tim 6, 6

^e

Gen. 3, 19,

Eph. 4, 23

2. The 6, 3, 1

for Housholders.

An. The Lord God in this ninth
commandement, dooth command
us: First, that wee should neuer a
speake fallshly in witnesse bearing.
Secondly, that not onely in witnesse
bearing, but also in no other matter,
we should neuer b lye, flatter, or dis-
semble. Thirdly, that wee should ne-
uer tell any c false tales behinde our
neighbours backe, or heere them of
others: that we should neuer d be-
leue any euill spoken of them behinde
their backs, vntill wee fully know the
certaintie. Fourthly, in priuat offen-
ces to speake nothing, although it be
true, to the e hurting of our brothers
good name, if by f priuate admonition
he may be won.

^a
Pro, 19, 1, 9
& 21, 28

^b
Eph, 4, 25.
Psal, 15, 2

^c
Psal, 15, 3.
Pro, 25, 18

^d
Mat, 7, 1, 2
Rom, 14, 4.
Psal, 15, 3.
Iam, 4, 12

^e
1, Pet, 4, 8.
1, Cor, 13, 7.
Pro, 11, 12

^f
Mat, 18, 15.
16 17, 18

Que. What is the tenth comman-
dement?

^g
Rom, 7, 7

10. *Thou shalt not conet thy neigh-
bours house.*

Que. What is the meaning of this
commandement?

^a
Rom, 7, 7

An. Here the Lord in plain words
both forbids all inward desire, what-
soever is a vnlawfull to be done, al-
though we neuer b consent vnto it,

^b
Gen, 6, 5
& 8, 21,
Pro, 109
Pro, 2, 09.

Abriefe Catechisme

Rom, 7, 23, as the c rebellion of the flesh, all cor-
d ruption of the d old man, all e blot of
Eph, 4, 22, originall sinne, so that by this Com-
Col, 3, 9, maundement, most clereely we may
c see the image of that man that plea-
Rom, 6, 6, seth God, euen such a one in whome
nothing is impure, neyther in will
nor nature.

Quest Canst thou fulfill all these
commandements of God, without
breaking any one of them?

Aun These are the commande-
ments of almighty God, the perfect
a fulfilling wherof no a flesh can attain:
Rom, 3, 23, unto : No, although I doe all that I
Rom, 8, 3, 4, & 11, 32, can, yet I breake them daily, both in
1, Ioh, 2, 8, thought, word, and deed.
1, Reg, 8, 46
Pro, 29, 9.

Que What punishment doth God
appoint for breaking any one of the?

An The punishment for the brea-
king of the least Commandement,
a euen in a thought. yea, if it were but
Mat, 5, 28, once broken in all my life, is the e-
uerlasting curse of GOD, which
containeth all the torments that can
be deuised both of soul and body, and
in the Scripture is called by diuers
names to expresse the paine, as hel-
fire,

for Household.

fire, the c **Worme** that neuer dyeth, d
f **utter darknesse** : g **burning Lake** : Math, 25, 14
h **second death** : damnation, and such & 10, 28,
like. Mark, 9, 23,

Que. Is there nothing which a man e
can doe in the World, to serue as a Marke, 9,
sufficient recōpence to God for one 44. 46.
sinne? f
Mat, 22. 13.

An. **No**, although I should giue a & 25, 30,
all my goods to the poore, o; suffer my g
body to be b whipped all my life long Apo, 10, 20,
o; suffer any other punishment which & 20, 10, 14.
might be deuised : it is not sufficient h
fo; one of my least sinnes. Apo, 21, 8,
a
Luk, 17, 10,
b

Que. Yea, but God is mercifull, Col, 3, 23,
will he therefore punish sin so sharp-
ly thinkest thou?

An. Our God indēde is a merci-
ful, but he is also b iust and true, and
therefoze must needs of Justice and
truth, punish mans sin, with the pu-
nishment which he hath appointed. a
1, Cor, 1, 3,
Psal, 18. 45,
& 86. 15.

Que. Seeing then this punishment b
must needs be suffered, are we in our
selues able to suffer and ouercome it? Psal, 7, 9,
Psal, 11, 5,
Rom, 3, 4,
Ioh, 3, 33,

Aun. None is able to suffer a and a
ouercome this great punishment of Ps. 130. 3, 5
Anne, Mat. 19. 2.

A briefe Catechisme
sinne, being onely man.

Que. Is there then no means at all,
wherby we may be saued from those
paines euerlasting.

An. The paines which our finnes
deserue, must needs bee suffered by
man, because God of his iustice must
needs punish sin in man, which was
committed by man, and therefore our
Saniour Christ, being euerlasting
God, became also a man, and hath
fully b suffered whatsoeuer was due
for mans sinne.

Que. Are not then all people dis-
charged, seeing the punishment is
paid.

An. None are discharged, saving
those that take hold vpon Christ, and
his merits with a true faith.

Que. What callest thou this true
faith.

An. This true and liuely faith, is
a full perswasion and assurance of
my b heart, groundd vpon the pro-
mise of God, and wrought in mee by
thed holy Ghost, whereby I am fully
assured, that whatsoeuer Christ hath
wrought for mans saluation, pertai-
neth

Ioh, 1, 29

1, Ioh, 2, 1

2, Cor, 5, 21

Esay, 53, 6

Rom, 8, 3

1, Ioh, 3

16, 18, 26

a

Col, 2, 2

1, Ioh, 3, 2

Ephe, 3, 12

Ro, 8, 38, 39

Ephe, 1, 18,

b

Rom, 10, 9

Eph, 3, 17.

c

Ro, 4, 3, 18

Rom, 10, 8,

& 1, 16, 17

d

Eph, 1, 17, 13

2, Cor, 1, 22,

& 5, 5.

1, Cor, 2, 10

2, Cor, 4, 18

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neth not onely to others, but even ^{Ephc. 3, 1}
to me, and is wholly mine, as surely ^{17.}
as if I performed the same in mine
owne person.

Que. How can it be that thy sins
are forgiven thee, and yet according to
Gods truth fully punished, with punish-
ment which G O D hath appointed for
sinnes.

Ans. By this my true faith, I see
my sinnes both to bee forgiven, and
yet fully punished, for in Iesus Christ
to a satisfie Gods iustice, they bee ^a
fully punished, and yet to me they be ^{Cor. 5, 21.}
c forgiven, because in me they be not ^{Rom. 3, 25.}
punished, but in Christ for mee, to ^b
set forth Gods mercy, and therefore ^{1, Ioh. 2, 1,}
shall neuer be layd to my charge. In ^{12,}
this manner therefore I see the Lord ^{Gala. 3, 13,}
my G O D to bee both mercifull and ^{Rom. 4, 25,}
iust. ^c
^{1, Cor. 5, 9.}

Que. Yea, but although the punish-
ment of my sinnes be payd in Christ, yet
seeing there can no vnrightheousnes dwell
with God, how canst thou stand before
Gods iudgement seate as righteous and
iust, seeing thou hast no righteousness, but
such as is stained with so many sinne.

B

An

A briefe Catechisme

An. I stand as iust and righteous before the throne of God, not clothed with mine owne righteousness, which I haue wrought in mine own person, but with the righteousness of Iesus Christ. Which righteousness being taken hold vpon, by a true faith, is made mine: thus am I iust in the sight of God, not in respect of mine owne works, which I haue wrought, but taking hold vpon Christs works to be mine by faith.

Que. Doth not this make men to
a runne into all sinne and wickednesse
Iohn, 3, 3, 5
Ephe, 4, 20.
Colos, 3, 9,
Rom, 6, 6,
& 12, 1, 2,
b
Rom, 7, 23.
c
Rom, 5, 1, 2
3, 11,
d
Rom, 6, 11,
12, 13.
Math, 7, 17,
Iohn, 15, 5,
e
Iames, 2, 17
An. So for this true faith as some
as it hath wrought in vs a throghe the
holy Ghost, dooth frame our heartes
a new, & causeth vs to b detest, hate,
loathe, and abhorre sinne in all men,
but especially in our selues, and ma-
keth vs to haue our whole c delight
and ioy in those thinges which bee a-
greeable to Gods will, and causeth vs
also d to expresse the same in our life
and conuersation, or els it is no true
faith, but a c dead faith.

Que. Rehearse the sum of this faith
An

for Houſholders.

Answer.

I Belæue in God the father almighty, maker of heauen & earth. And in Ieſus Chriſt his only ſon our lord which was conceived by the Holy Ghoſt, borne of the virgin Marie. He ſuffered vnder Pontius Pilate, was crucified, dead, and buried, he deſcended into hell, and the third day he roſe againe from death. He aſcended into heauen, and ſitteth on the right hand of God the father Almighty. From thence ſhall he come to iudge both the quicke and the dead. I belæue in the Holy Ghoſt. The holy Catholicke Church. The Communion of ſaints. The forgiveness of finnes. The reſurrection of the body, and the liſe eternall. So be it.

Queſt. V What is the effect of this Creed?

A. This Creed containeth foure ſpeciall pointes. Firſt, what we ought to belæue concerning God the father. Secondly, concerning God the ſonne. Thirdly, concerning God the holy Ghoſt. Fourthly, concerning Gods people, called the Church.

B 3

Queſt.

A brieſe Catechiſme

Qu. What belieueſt thou in the firſt part concerning God the Father

Anſ. Firſt, I beleene that God the father through Chriſt, a into whoſe body I am grafted by fayth, is not onely a b father of other ſaythfull, but euen my father, and therefore c loueth me. Secondly, that he is almighty, that is, that he hath d all power in his hand, guiding & ruling all things, ſo that nothing can be done in c heauen, earth, or hell, without his prouidence.

Qu. What belieueſt thou in the ſecond part concerning God the ſon

Anſ. I beleue that Jeſus Chriſt one a God in ſubſtance with the Father and the holy Ghoſt, b took fleſh of the Virgine, and is become perfect man as I am in all things, ſinne onely excepted, c and in my nature hath wrought for mee, whatſoeuer was needfull for my ſaluation.

Qu. What meaneſt thou when thou ſaiſt, He ſuffered vnder Pontius Pilat.

An. Becauſe that manner of death which men doe ſuffer by the ſentence

a
Ioh, 1, 12,
Rom, 8, 1,
Rom, 8, 11
Gal, 3, 26,

b
Rom, 8, 15,
1 Cor, 6, 19

c
Rom, 5, 8, 9
Eſay, 54,
6, 7, 8,

d
Eſay, 54, 5,
6, 7,
Eſay, 46,
17, 11,

e
Amos, 3, 6,
Iere, 10, 23.
1, Reg, 22,
19, 20, &c.
Pſame 31, 6.
7, 8 9

a
Rom, 9, 5,
Iohn, 1, 1
Ioh, 1, 4, 10.

b
Rom, 1, 3,
Ma. 1, 20, 2

c
He. 2, 14, 15
Rom, 8, 3,

for Household.

of the Judge, and under the title of Justice, is more shamefull, shamefull and terrible, then if a man should dye naturally in his bed: Therefore Christ took on him one person, to shewe himselfe a before an Earthly Judge, and to be condemned by the mouth of Pilat, he being then Judge, that thereby we might be cleared before the iudgement seat of God.

Que. What meanest thou when thou sayest, Christ was crucified, dead, and buried.

An. First, I mean in that he was crucified, that he suffered at the death of the crosse, which was an abominable and cursed death, b to deliver me from the curse which was due for my sinnes. Secondly, forasmuch as death was a punishment due unto man for sinne, therefore our Saviour did suffer death, and by suffering, overcome death. For in his death doth lye the principall point of our salvation, for if he had not bene truly dead, we should be yet subiect to eternall death and damnation.

Thirdly, hee was buried for the

a
Psalm, 2, 2

Acts, 4, 27.

b
Mat, 27, 15.

Ioh, 1, 19, 2,

13, 23,

a
Luk, 23, 33.

Gal, 3, 13, 14

c
Esay, 53, 1

Rom, 5, 8, 1

1, Cor, 15, 3

1, Pet, 2, 24

A brieſe Catechiſme

moze greater confirmation of his death and Reſurrection. And to the intent to make it moze certainly knowne vnto vs, it pleaſed him alſo to be buried after the common manner of men, and that by two notable perſons, *d* Nicodemus and Joſeph of Arimathea, which was done alſo by the will and conſent of Pilate, who cauſed the body to be deliuered vnto them.

d
Math. 27. 7
Mar. 15. 43.
Luke, 23. 53

Que. What meanest thou concerning this, that *Chriſt deſcended into hell.*

An. Where it is ſaid that Chriſt deſcended into hell, thereby I beleeue that Chriſt did not onely ſuffer in his body, the puniſhment due to my body, a but alſo in his ſoule the puniſhment due to my ſoule, which was, the torments of hell, ſecond death, *b* ſorrowes of death, and abiection from *G D D* : as it both appeare, by the anguiſh of his ſoule in the garden, *c* when drops of blood iſſued out of his body, and alſo vpon the Crolle by his *d* lamentable crye to his Father. For in miſerable caſe had we bene, if he had ſuf-

a
Eſay, 53. 4. 8.
10.

b
Acts. 2. 24.
Math 26. 38

c
Luke 22. 44

d
Luke, 23. 49
Math, 27. 46
50.

ſuffer
our
Q
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for Householdiers.

suffered onely the punishment due to our bodies, and not to our soules.

Que. What fruit hast thou by this death of Christ.

An. First, I beleue that his death and punishment, which Christ suffered, is the appeasing of a Gods wrath and a full satisfaction to God for all my sinnes.

a
Hebr. 9. 12,
13, 14, 28,
1. Pet. 2, 24,
1, Iohn, 2, 1,

Secondly, that as hee is dead for sinne, so he will cause sinne to dye in my mortall body.

b
Gal. 2, 5, 24.
Gal. 2, 2, 29,
Rom. 6, 6,
7, 8, 11.

Que. VVhat profit hast thou by the rising againe of Christ.

An. First, I am assured by this rising from death, that he hath overcome death, hell, and sinne, and hath finished my iustification.

a
1, Cor. 1, 59.
56, 57.
Rom. 8, 33,

Secondly, that as he is risen from death, so he causeth me as a member of him to rise from sin, and delight in in righteousness.

34.
Rom. 4, 25
b
Rom. 6, 4,
Col. 3, 1, 2,

Thirdly, his rising againe, is a sure pledge c to me, that my body shall in likemanner rise againe.

c
1. Cor. 15. 15
20.

Quest. What is the meaning of this that Christ ascended into heauen?

An. Christ as touching his man
B 4 head.

A brieft Catechisme

head is a onely in heauen, but b in his
God-head, and comfort of his holy
Spirit, he is with vs to the end of the
world.

a
Acs, 3, 11.
Acs, 1, 21,
b
Mat, 28, 20

Qu. What good gettest thou by the
ascending of Christ into heauen.

An. First, Christ his ascending in-
to heauen, is a sure pledge vnto me,
that a I shal in like maner as a mem-
ber of him, by his power, be receiued
into heauen, in that same nature
wherein he is ascended.

a
John, 14, 3
Phil, 3, 21,
1, Cor, 1, 7
1, Thes, 4,
16, 17,
b

Secondly, Christ hauing ascended
into heauen, b maketh continuall in-
tercession for me.

1, Ioh, 1, 2,
Heb, 9, 12,
Rom, 8, 32

Que. What is the meaning of this
that Christ sitteth on the right hand of
God the Father.

An. Christ sitteth at the right hand
of the Father, that is, hath all a po-
wer given him of the Father ouer all
things.

a
Math. 28, 18
Ephes, 1, 20
21, 22,

Que VVhat fruit dost thou receiue
by this, that Christ shall come to iudge the
quicke, and the dead.

a
Mat. 24, 31,
Mat, 25, 34,
The, 19, 28,
Math. 21, 30

An. To mee that am a member of
Christ, it is a singuler comfort, a
when I know assuredly, y none shall
be

for Household.

be my Judge, but hee that is my Sa-
uour. But terrible it wil be to those
that flee from Christ, ^b whē they shall
see him come to iudge them, whom
they in their life time refused.

^b
2, Thes, 1, 6
7, 8.
Luke, 21, 25
Math, 25, 41

Quest. What believest thou in the
third part, concerning God the holy Ghost.

Ans. I belceue that God the holy
ghost a sealetb into my heart all Chri-
stes benefites to bee mine, and ^b ma-
keth sin to die in me, & stirreth me vp
to righteousness and holines of life.

^a
Ro, 8, 9, 10,
11, 15, 16,
Gal, 4, 6,
^b

Que. Seeing there is but one onely
God, why namest thou the Father, the Son,
and the holy Ghost.

Ephe, 1, 17
Ephe, 4, 23
Plalm, 1, 3
Collo, 2, 11

An. Because God hath so opened
himselſe in his a Wordes, that these
three sundry persons are in substance
but ^b one true and euerlasting God.

^b 1, Cor, 12
11,

Quest. Nowe let vs come to the fourth
part: What callest thou the Catholick
Church.

Esaya
Rom, 8, 20,
Ephe, 1, 10
11, 12, 13.
Mat, 16, 28,
Ioh, 10, 26

An. The Catholick Church is the
whole company of faithfull people,
which euer were since the beginning
of the world in all places, which also
be

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be now, and ſhall be to the end of the
World. Of the which number I be-
lieue that I am one, I beleue that
God c knoweth them all, and hath a
moſt tender care oner them.

Que. What calleſt thou the Commu-
nion of Saints?

An. The Cōmunion of Saints, is
the ſociety that all wee which beleue
haue one with another, as a mem-
bers of one head Jeſus Chriſt, wher-
by wee are ready b to communicate
all Gods benefits, both ſpirituall and
tempozall, to the mutuall health and
comfort of one another, according to
the meature which we haue receiued
of God in this life.

Que. What is it to belecue the For-
giuenesse of finnes?

An. I beleue that Jeſus Chriſt
hath a wholly appeaſed God for my
finnes, and paid the full puniſhment
due to them, and therefore that they
be freely forgiven me, and ſhal neuer
be layd to my charge.

Que. What beleueſt thou of the
riſing againe of the body?

An. I beleue that after this life
en.

for Housholders:

ended, a my soule shall go to **GOD** ^a
that gaue it and my body shall rest in ^{Luk, 16, 20,}
the graue vntill the appointed time: & ^{12, 20,}
and then I shall see **GOD** in my flesh, ^b
and mine eyes shall looke vpon him, ^{Iob, 19, 26,}
and this my body shall bee made like ^{1. Cor. 15, 42}
to the glorious body of **Christ**, with ^{43, 44, 53,}
out all corruption. ^{Phil. 3, 21,}
^{1, The. 4, 17}

Qu. What is it that thou saist of *life everlasting*?

An. I beleue that when **God** shall
raise againe this my body, and ioine
it again together with my soule, that
then I shall liue with a **Christ** for e-
uer, in his everlasting Kingdome of ^{1, Cor, 13,}
glory. ^{53, 54.}

Qu. By what meanes do we attaine
to this, which thou hast here confes-
sed.

An. The holy Ghost hath appoin-
ted the preaching of the **WOrd** to bee
the ordinary meanes, whereby he ^{Rom, 10,}
worketh in our hearts this true and ^{14, 17}
liuely faith, and without this prea-
ching of the **WOrd**, wee can neuer
haue faith. ^{1. Cor. 1. 21.}

Qu. After that **God** by the meanes
of his **VVord**, hath wrought in our
hearts

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hearts faith, by what meanes afterward
doth he strengthen the same.

An. This faith doth God streng-
then in vs, by the selfsame preaching
of the word, and also by the vse of the
Sacraments

Quest. What tallest thou the Sacra-
ments.

An. Sacraments bee a outward
signes ordained of God for the grea-
ter assurance and strengthening of
our faith, being vnto vs b sure pled-
ges of these benefits of our saluation,
which wee receiue in Christ to bee
ours, and are represented vnto vs by
the outward signes of water in Bap-
tisme, and Bread and Wine in the
Supper of the Lord. They serue also
for a marke of our profession, where-
by we differ from other people which
be heathen

Quest. How many Sacraments bee
there?

An. There be two a Sacraments,
that is to say: Baptisme and the sup-
per of the Lord.

Que. What strength of faith hast thou
through Baptisme.

An.

^a
Gene, 17. 11

Exo, 12, 3. 4

5. &c

b

Rom, 4, 11

^a
1, Cor, 10,

1, 2, 3. 4

for Houſholders.

An. I am taught and aſſured by Acts, 22, 19.
 Baptiſme, that my finnes are forgi- Mark, 1, 4,
 uen me : ſo; as the water waſheth a-
 way the filthines of my body, even ſo
 ſhould I thzough the holy Ghoſt, be
 thereby fully certified and perſwaded, 1. Pet, 1, 2.
 that y^e blood of Chriſt, being ſpink- & 1, 21,
 led vpon my ſoule by the c hand of 1, John, 1, 7,
 faith, hath waſhed away both the Ephe, 5, 26
 guiltineſſe of my ſin, and the puniſh- Tit, 3, 5, 6,
 ment due to the ſame : the fruite and Acts, 22, 16,
 effect whereof appeareth herein, that c
 thzough the power of Chriſt his death Acts, 15, 9.
 and reſurrection, I am dead d as to d
 ching ſinne, and raiſed bp againe in Rom. 6, 3,
 c newneſſe of life : which two things, 4, 5, 6. &c.
 in whomſoeuer they appeare not, e
 they may well haue the name and ti- 2, Cor. 5, 17
 tle of baptiſme, but indeede they are Gal, 5, 24,
 no Chriſtians. 25

Queſtion. What ſtrength of faith doe
 we finde in the uſe of the Lords Sup-
 per.

An. The ſupper of the Lord thzogh
 the holy Ghoſt. doth ſtrengthen my
 faith that I ſhould not doubt, but as
 ſurely as I receiue the Bread and
 wine

Abrerie Carechisme.

^a
Mat, 26, 26
27, 28,
1, Cor. 10,
16, 17, & 11
26, 27, 28,
b
1, Cor, 1, 30
Rom, 4, 23,
2, Cor, 5, 21.

twine into my body, to become wholly mine, so mya soule receiveth with all Christ, with his passion and righteousness to be wholly mine, as surely as if I hadde wrought them mine owne selfe.

^b
1, Cor, 1, 30
Rom, 4, 23,
2, Cor, 5, 21.

Qu. Are not the bread & wine in the supper of the Lord, turned into the body and blood of Christ?

^a
Mat, 26, 26
27, 28.
1, Cor. 10,
16, 17, & 11
24, 25, and
12, 13.
b
Rom, 4, 11,

An. The bread and wine as touching their nature and substance are not turned: but as touching the use of them, they differ from common Bread and Wine, in that they are appointed of God, to serve unto us as Seales and pledges of those benefits which Christ in his body hath wrought for us.

Qu. In what manner oughtest thou to prepare thy selfe to the receiving these misteries?

^a
1, Cor, 11.
2 3. b,
2 Cor. 13, 5.

An. In preparing my selfe to receive the supper of the Lord, I ought diligently to observe these three things.

^c
Ephes. 1, 13.
Cor 1, 12,
and 5, 9

First, to examine my selfe whether I stand in sayth or no, which I shall knowe, if I see my heart.

for Housholders.

d assured by the Spirit of God, that
the c punishment of my sins is fully
discharged in Christ, and that what-
soever hee hath done, pertaineth not
onely to others, but euen f to me.

d
Rom. 8. 19.
Eph. 3. 12
c
1. Joh. 2. 1. 3
f Eph. 3. 17.
18. 19.

Secondly, to examine my selfe,
whether I find my hart g inwardly
sorre for my sins, with inward ha-
tred and lothing of sin, and an h ear-
nest desire, and sure purpose wholly
to conforme my selfe to the will of
Gods word.

g
Mat. 26. 75
Ierem. 4. 4.
Joel. 2. 12
h Rom. 6.
4. 5. 6. 7. 8.
Phi. 3. 13. 41
i Math. 5.

Thirdly, if any offence be betwixt
others and me, that i I reconcile my
selfe vnto them. All these things, al-
though they ought earnestly to be co-
sidered in the k whole course of our
life, yet then especially, when we
come to the Supper of the Lord.

23. 24.
k Luke, 15.
74. 75.
1. Pet. 1. 15.

Que. Now seeing we be saued, by
Christes workes, without our deser-
uings, wherto then now serueth our
wel doings, or what auaieth it to do
good works?

a Eze. 46. 6
Iob. 35. 7.
Psal. 17. 2.
Luke. 17. 10.

Ans. We must do good workes, a
not to deserue our saluation by them
but by our workes to b glorifie God,

b Mat. 5. 16
1. Cor. 6. 20
1. Pet. 2. 12

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in walking as becommeth Gods
Children, & declaring thereby our
thankfulnes to God for our redemp-
tion.

c
Col, 1, 10,
Phil, 1, 17
1. Theſ. 2, 12
Ephc, 4, 1,
Ephc, 1, 4,
Luke, 1, 75

Secondly, by our works to **c** make
our election moze certaine vnto our
ſelues.

d
Ro, 6, 11, 12
13, & 12,
1, 2,
1, Pet, 15, 1

Thirdly, to winne fathers vnto
Chriſt, by our holy life and conuerſa-
tion.

e
2, Pet, 1, 10
f
1, Pet, 3, 1, 2
Rom, 14, 10

Qu. What works calleſt thou good
workes.

An. Our works can neuer bee ac-
ceptable and good in the ſight of God,
vneſſe in doing them we keepe theſe
two things.

a
Ephc, 2, 10

First, that they bee framed accor-
ding to the rule of Gods lawes and
commandements, and not bafter our
owne deviſes.

b
Col, 2, 20,
21, 22, 23
Eſay, 9, 13
Math, 15, 9,

Secondly, that they p:ceede from
an heart **c** purged by faith. If eyther
of theſe two pointes be lacking, our
works are abhominable in the eyes
of almighty God, although they ap-
peare neuer ſo glorious in the ſight
of men.

c
Rom, 14, 23
Hebr, 11, 6,
1, Cor, 5, 9,

Que. Becauſe prayer is our ſpeci-
al

for Housholders.

all meanes which God will haue vs
vse to encrease our faith, tel me what
belongeth to true prayer?

Psa, 50
& 81, 8, 9.
Rom, 10.
Iam, 15.
Mar, 4, 10.

Answer. It is requisite in true pray-
er, that we obserue these five things.

b Iohn, 14,
3, & 15, 16
& 16, 23.

First, that we make our Prayers a-
onely to God, through b Christ, and
not to Saints.

c
1, Ioh, 4, 14.
Ioh, 4, 23.

Secondly, that we be c inwardly
touched with neede of the thing wee
aske, hauing our minde wholly bent
thereupon, and not caried away with
by thoughts.

Psal, 51, 17,
& 145, 18.
2, Cor, 4, 20,
Mat, 6, 7.
Rom, 8, 26,
d Iam, 1, 6.

Thirdly, that our Prayers bee
grounded vppon d Gods promises,
with full assurance that they shall be
graunted, so farre as the Lord dooth
know them to be meete and needfull
for vs.

Mark 11, 24.
Luk, 11, 9, 1
11, 12, 13.
1. Iohn, 5, 14.
e
Luk, 18, 1, 2,
3, 4, 5, & c.

Fourthly, that wee c continue in
prayer, although we haue not our re-
quests at the first.

Rom, 12, 12
1 Thes, 5, 17.
Ephes, 9, 18.
Col, 4, 2.

Fifthly, that wee aske not those
things which we f thinke good in our
owne fantasie, but only g that whic h
God commandeth vs to aske of him:

Mar, 15, 22.
g
23, 24, & c.
f Iam, 4, 3.

All which thinges be h contained in

C

the

A briefe Catechisme
the Lords prayer.
quest. Rehearse the Lords Prayer.

Answer.

h
Mat. 6, 9.
&c.
Luke 11, 2.
&c.

O Vr Father which art in heauen
hallowed bee thy Name: thy
kingdome come, thy wil be done in
earth as it is in Heauen. Giue vs this
day our daily bread. And forgiue vs
our trespases, as we forgiue the that
trespasse against vs. And lead vs not
into temptation, but deliuer vs from
euill. For thine is the kingdome, the
power, and the glory, for euer and e-
uer, Amen.

c
Deu, 9, 13
Apo, 4, 9, 11
Apo, 5, 12, 13
1, Cor, 26.
10, 11, 12, 13

Qu. What dost thou desire of God
in this prayer.

d
1, Pet, 5, 11.
Apo, 6 14.
Apo, 7, 12.

As. First, I desire of our heauenly
father, that his name may bee hallo-
wed, first in his excellent workes,
which is, when wee acknowledge a
his mercy, wisdom, iustice, and pro-
vidence, that hee alone worketh all
things, and that onely the Lord God
be had in honour, all other set aside.
Secondly, that his Name may bee
gloxified in our godly living and con-
uersation.

a
Psal, 113, 2, 3.
& 145, 1.
Rom. 11, 36.
& 16, 27.

b
Iosu, 1, 24.

2 In the second petition, we desire
that

for Houſholders

that God his kingdome c may come, that is, that hee will declare himſelfe to be King ouer his Church, in guiding and defending it, in encreasing of the number of the faithfull, in c thrusting forth Labourers into the Haruest, and blessing their Labours, and suppressing the rage of the wicked Tyzants. Secondly, that he will exercise his kingdome ſenerally in e uery one of his, killing sinne in vs, and all worldly care, and renewing vs to righteousness of life.

3 In the third petition, wee desire that Gods will may bee done, that is, that we may willingly in all things resign our selues to Gods will, without murmuring or grudging.

4 In the fourth petition, wee pray that hee will giue vnto vs, i walking faithfully in our calling, our daylie bread, that is, all things needfull for our living in this present life.

5 In the fifth petition, wee pray that our sinnes may bee forgiven vs, that hee will not lay to our charge our sinnes, nor the punishment due vnto them, but that he will accept the death

c Esay 52, 5.

Eze. 36, 20.

Rom. 2, 24.

d

Mat. 3, 2, &

5, 19 & 13.

31, 32, 33.

c

Mat. 9, 38.

f

1. Iohn 3, 8.

Rom. 16, 20.

g

Rom. 8, 10.

11, 13, & 6, 9,

1, Ioh. 5, 8, 9

h

Luke 22, 42.

Tit. 2, 12.

1 Pet. 4, 2.

1. Iohn 2, 1.

i

Gen. 3, 19.

Eq. b, 4, 18.

1. Thes. 2, 9,

10. k

Psa., 145, 15

145, 27. &

105, 16,

Esay, 3, 1.

briefe Catechisme

1
Eph, 3, 12.
1, Ioh, 5, 13.
20. m
Rom, 8, 15.
& 8, 32, 39.
Mat, 6, 4;
& 6, 4, 5, 1.
Lu, 6, 36.
Iam 2, 13.
n
Mat. 6, 14.
& 5, 23, 24.
Ro, 12, 19.
o
Ro, 16.
2, Tim. 16,
17, 18
Eph 6, 10, 11.
1, Cor, 10, 13

and Passion of Christ, as the full satisfaction for our sinnes, and that we may hereof haue iust assurance in our conscience, that the punishment of our sinnes is fully discharged in Christ, and therefore freely forgiven vnto vs, as surely as we doe forgive others: and that we may loue one another frō the bottom of our hearts, all desire of reuenge set aside.

In the first & last petition, we doe pray God that he will not lead vs into temptation, but deliuer vs, that is that hee will not bring vs further into the battell with our spirituall enemies, then we by his holy spirite shall be able to preuaile and ouercome.

Que. And why is this added: *For thine is the Kingdome, the power and the glory, for euer and euer, Amen.*

Answer.

Not only to kindle in our hearts to desire the glory of God, but also to shew vs that this prayer is grounded in none other, then on God alone: and that wee should not thinke the kingdome of God to be vsake, and
boya

for Householdiers.

hoide of force and might. And that he is onely to be honoured, praised, and glorified, and that his power is infinite, perpetuall, and everlasting. And in this word *Amen*, is expressed the fervent desire to obtaine those things which we aske of God, and our hope is confirmed, that those things which we aske, are granted unto vs, by which our consciences are pacified, and so we end our prayers.

Que. Tell me now briefly the effect of all thou hast learned.

An. By the ten Commandements I see my miserable estate, that I deserve death, damnation, and the curse of God, which must needs be payde, because God is iust, and whereas I my selfe am not able to pay it, the holy Ghost through the preaching of the Gospell, worketh in me faith, which assureth me, that the Sonne of God, being made man for me, hath even in my Nature suffered whatsoever my sins deserved, and hath made me with him the child of God, and heire of everlasting life. Whereof least I should doubt or waver, he hath appointed

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pointed two Sacraments, as outward ſignes and tokens to bee ſene and felt of me, that as ſurely as I ſee my ſelfe made partaker of them outwardly : ſo the holy Ghoſt inwardly inſtructing me, I ſhould not doubt, but inwardly bee partaker of Chriſt himſelfe with all his benefits, as ranſome, righteousneſſe and holineſſe to bee mine, that in him, and thow he him, I ſhall haue life euerlaſting. And thus beeing bozne anew into this lively hope, by the holy Ghoſt, my waies ſhould bee directed and guided by the ſame Spirit, to walke in holineſſe and righteousneſſe all the daies of my life,

Amen.

A

A Prayer contayning the summe and effect of this Catechisme.

O Mercifull and heauenly father,
for so much as at every light oc-
casion, I am withdrawne from thy
holy lawes to the vanities of this life
vnto all sinne and wickednesse: I be-
seach thee in mercy set before mine
eyes alwaies the remembrance of thy
iudgement seate, and my last end:
whereby I may be dayly stirred vp to
consider in what greater danger I
stand, through the horrible punish-
ment due to my sins, that daily groa-
ning vnder the burthen of them, I
may fly for succour to thy beloued
Sonne Iesus Christ, who hath fully
paid, suffered, and overcome the pu-
nishment due to them, and through
the working of the holy Spirit in me,
I may be fully assured in my soule &
conscience, that the curse, condemna-
tion and death, which these my sinnes
deserue, is fully paid, suffered, & over-
come in Christ, that his righteousness,
obedience, and holynesse is mine, and
what.

A brieſe Catechiſme

Whatſoever he hath wrought for māſ ſalvation, is wholly mine.

Strengthen this faith in me daily more and more, that I may inwardly ſee comfort & conſolation in this, that I ſee thy holy Spirit beare record vnto my ſpirit, that I am thy Childe, grafted into the body of thy Son, and made with him fellow heire of thine everlaſting Kingdome. So worke in me by thy holy Spirit, that daily more and more I may ſee ſin dye in me, that I do not delight therein, but daily may groane vnder the burthen thereof, bitterly hate, deſeſt, and loath ſin, ſet my ſelfe and all the powers of my ſoule and body againſt ſin, and haue all my full delight, ioy, comfort, and pleaſure in thoſe things which be agreeable to thy will, that I may walke as becommeth the child of light, looking ſtill for that good time when it ſhall pleaſe thee to call me to thine everlaſting Kingdome and ioy eternall. This in mercy grant vnto me for Jeſus Chriſt his ſake, my onely Lord and Saviour, Amen.

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